

M 1902 ●

Saturday Coffee Only

Barn

August 8, 1970

SATURDAY COFFEE

MR. NYLAND: It's interesting when for me, at the present time coming back from Brewster - where I spend a great deal of time of my life and also where we had quite a number of workdays in the early days of our group - when I now come back and start to compare when I'm here, I feel that there is something lacking in Brewster, although there may be people from this group and we work together. And it is very interesting to underst-- try to understand why that is. And the only way I can explain it is that gradually - partly because of a larger number of people, and partly because of the newness of a new undertaking, and partly because of

concentrated effort that we sometimes make - there is for us here, at the present time, an atmosphere. It's the only way that I can describe it: as something that is tangible and that exists, and that can influence one.

You might say it's only my experience because there is that kind of comparison. But I want to say really that in coming here - in coming back and leaving Brewster - I feel more at home now. And it has nothing to do with Brewster itself; it is still there almost in the same way as when I was living there more regularly. So it is not really -- and not even associations connected with it, because I can sit there in my room and let different things go by and, in memory, associate with what experiences I have had, and when we did this, when we did that, how, but all of that - it becomes vague. And coming gradually - driving back, in the neighborhood of Warwick and the Barn, not only of course that the particular scenery is a little bit more familiar now, but there is a feeling and one experiences that. And I'm wondering if that same kind of experience happens to some of you. It's difficult to say because you will not talk about it. And if you do talk, it may be that you interpret certain things which are not really there but you would like to be there. And to remain honest, even with the best of intentions, is a very difficult thing, because if one starts to think about that what perhaps could have taken place, one is apt to attribute already that it has taken

place when it didn't take place at all, but only because you would wish it.

And thinking about that, it is really exactly the same kind of principle that applies to Work. Because what is it when one wants to work, when one is sincere and when one realizes that one ought to do something? And one tries then, to the best of one's knowledge, to apply simple rules or to create something Objective. And your heart is in it, you really want it. When I listen to some of the tapes again, from different people who are in that way quite honest, and sometimes I wish even that when we could have an-- a question and answer group, that then they would be as honest in-- in my group as they are in some of the others. I think it is very difficult for them to be honest. But in any event, when they are and I listen: and I know that many times such efforts come from the right place. Then one has a little experience, and that experience then is of course considered from the standpoint of Work, because you want to have an experience and you have made an attempt to Work. And then the experience starts to begin to take on a certain coloration belonging to Work, and you hope it is, you're not quite sure. But when you talk about it you become a little convinced that it is really a result of something else.

What is it that makes you at that time wish so hard that it would be an experience which is correct, and also then when you can talk about it, that it is something that is worthwhile? I think it is very difficult to know this.

I think when one tries honestly and you become simple about Work, that many things are associated with the thoughts and with the feelings of yourself, and that you really try at that time to make up a little experience which is not the truth, but it is so understandable because you want it so much. When I come back to this surrounding I have to be very careful that I must separate that what is recollection and association with the actuality of an experience within myself. And how can I really distinguish it?

The way of course one knows that Work is taking place or has taken place is a very definite change in oneself. Sometimes I've called it 'lightness'; sometimes of course insight and understanding about oneself; sometimes a much clearer picture of oneself as one is active in such a new surrounding; sometimes it is as if really there is an influence of an atmosphere on one and you feel it. I do not know how to distinguish such things from the thought process which is all connected with my wish to have results in Work. And since it is so difficult to distinguish, one must never try to analyze it too much. We don't have tools for that as yet, no particular way of measuring the temperature of a Kerdjanian body. And still we should learn how to obtain it and to know and to recognize certain symptoms.

What is perhaps the most logical to use? I think it is your posture. I think it is the way one can stand at such a time. It is the way, sometimes, how one gets out of a car.

It's the way how you recognize familiar objects and that then, in the presence of something that is familiar, something of you is still different from usual. It is as if one builds up a new association within oneself in respect to Work. If one walks, starting out with that kind of a posture, your step can be very light, but it also should give you a very definite clarity in your mind that you, as it were, all of a sudden forget about associative thoughts, and something else is there which makes you recognize that you are alive and that you are now in a different kind of a surrounding which affects you. And it is that effect on one, this influence, the same way as when there is an influence of the Sun when the Sun has been behind a cloud and then comes out and puts you in more light. That kind of recognition I mean: something that is different from the previous states comes to you and leaves you, but makes you remember yourself.

When you talk about Work in a group, describe your experiences, whatever they may have been. Do not ask if they are experiences as a result of Work, simply assume that they are when your attempt was honest. And honest - I mean now also that it should be sufficiently deep, that there has to be a real wish. I would almost say that you will know the results in terms of Work from your own attitude in wishing to make an attempt, because even if the attempt is on the wrong road, something of you was still present in making that attempt; and the wrong road may be simply due to ignorance.

There are two kinds of wrong roads: One is a road of superficiality, which definitely is wrong. The other is a road based on not having enough knowledge of what to do, but nevertheless doing the best you can; and with that best, of course, the road is not superficial anymore. And not to judge by the result, because the result is subject to interpretations. And the experiences you do have as a result of any attempt of Work - good or bad, as you may say - is always that there is a new kind of experience which you would like to explain; and I would suggest to you not to try to explain it. I would continue simply the way one has Worked. If you reach results which are wrong, you will know it because it will start to upset you. Try to understand that, because it is not that any time you are upset that it is a result of wrong Work. But when there are-- when Work is wrong it will upset you in a certain way that you become confused. Then you have to ask, "What will I do?" If the confusion is something that will be gone maybe tomorrow, don't worry about it. If the result is noticeable in a state of your physical body - a little pain here or there - don't worry about that, it will go away. If the result is that the thoughts are a little looser and perhaps not as much connected, that sometimes in your behavior you feel that it is quite strange to have that kind of an experience and you don't know what to do with it - also don't worry, it will go away. Many of these things are simply the result of a different configuration within yourself because you make attempts which are

quite unusual; and you can expect then the results to be unusual. It will help you to simplify your group meetings because, as I say, it is not necessary to try to explain. The explanation will not help you; even if it seems logical it will not change your experience.

Experience does not come from your head. It comes from the general state of your Being and the level where it is. And the little discussion which throws light in your mind is not going to change the level of your Being, and you are liable to have the same kind of experience again and again. So that even if you would recognize it and classify it, it will not prevent you from having that experience. But at the same time when you have an experience which you believe is useful, don't look for that experience again. The changing in the physical body, and also the psychological part of one, will never repeat itself. That is, there is constantly - as a change - the acceptance of something that is different; and that what is different will start to experience, again, never what was.

Experiences in work all are recorded in the past of the progress you make in work. And it will never be the same, even if you wish it, because you yourself change in the process and never can experience the same thing again in the same way; so don't look for it. Only accept the fact that you have experienced something which was worthwhile when, because of that, you want to continue to work and make attempts. Then you will have again experiences of a similar

kind - never the same. But if you look for that what is the same you spoil your attempt. Of course it's obvious you look for something already with which you become identified and you cannot get rid of that identification; and quite definitely you never can be impartial about the result you would obtain. So it is much less Objective if you want something to be repeated.

Take things as they are for each moment as it comes. Living in the present is really meant to forget what has happened; and to forget even, or not to expect or anticipate what might come. Yielding to that what is Infinity means that I do not want to stay in a form. I want to get rid of all finiteness when there is a wish for fusion with that what is All-encompassing and, in this case, Omnipresent. And in that particular attempt I cannot afford even to consider the form in which this kind of Life would have to appear, because I limit it to the form then. And I think also - and again and again with the best of intentions - I detract from the total effect what my real wish for Work could have on me.

It is this constant change of oneself, this connection with oneself which one has when an 'I' is present to one, that there is the possibility of receiving an etherogram from 'I' to you, to which you must listen. It is a different process from thinking afterwards about what has been your

experience. That particular process of a criticalness of an impartial observation is quite a different thing. That is like a study in which you collect various data from different books, and from different experiences which already have passed of your own life of course, and concerning yourself. But they don't have the value anymore which an experience which is alive has. Experiences which you consider afterwards - and belong to the past - are already dead. An experience which takes place at the moment of your existence - when you are present to that - are alive. And that is why the value is much and much more in the aliveness of the realization of that is what you are at that time. And the acceptance, if that is possible, will help you much more than any kind of criticalness afterwards, because in the moment of an alive experience there is no criticism. We need criticism in order to link up our outside world - that is, the world in which we live and our own surface with which we react - to link it up with one's inner Life, because it is necessary to give inner Life material to work with. But a live experience belongs already to inner Life and you don't have to have for that any further affirmation from the outside world, or from your ordinary superficial reactivity.

One keeps on working as if each moment continues to be the same, because in principle Infinity is Omnipresent and therefore a moment is not separated from a moment. The concept of Awakening is dependent on the expansion of a

moment into a sphere; which sphere, if the awakening is hundred percent all around as it were, will be as large as the Universe, and will not have any end because it belongs to His Endlessness. When I sit and I have a state of awareness within myself, and it happens at the moment when that takes place, that I then really know what I am, that is for me an aliveness which of course I would like to continue with; and that I want to make, out of the awareness, an awakened state of 'I'. And gradually hope that because of the 'I' being present to my ordinary subjective manifestations and subjective activities - particularly in my mind and in my feeling center - that I hope that gradually because of the presence of this 'I', such conditions will change in such a way that that what is my feeling center becomes emotional and grows out, and starts to grow under the influence of the presence of something of a higher nature. And that regarding my mind, the presence of an Objective faculty starts to affect the rest of my brain and gradually - I've said many times - like yeast starting to in-- to enter into the different nooks and crannies of my brain, gradually changing the rates of vibrations of all such processes into a vibration rate which, to start with, is double the number of vibrations. It is an octave different, like on a piano.

There are many more possibilities for the further development of the brain, but the beginning is simply tremendous step. One changes from a certain rate to double the rate. After that, this particular velocity and also the

relationship between such relations and vibrations changes, and becomes gradually less and less as one nears the totality of Total Existence. But one does not consider that at the present time, because it belongs - I say many times - to higher mathematics and it's extremely difficult even for a man on Earth to hear all the overtones. But he can hear the first octave, one higher than he is, when it is struck.

What is meant by that octave; that is, one DO, the next DO. If you realize what is a physical octave as a body in a development, and when one talks about SI-DO of that particular octave, and understand the meaning that the SI going over into DO means the death of the physical body, that then you remember that on that same height there is the DO of the Intellectual body. And that really the continuation of a man when he grows is that this Intellectual body is placed on top of the octave of the physical. And it is not like in the diagram which is an extended one; that is, it has been taken apart in order to show the separateness of the development of the three bodies.

In reality a man is not separated, but within himself and growing from his life as it is now. That what begins to grow, and is built on the foundation of his physical body, is attached to him at the point DO. And that DO is really - in relation to the original DO of the beginning of his existence - twice the vibration rate as what was the moment of conception as expressed in rates of vibration. The Kesdjanian body simply functions as something that holds the

two together, and assures the straightness of the line which is placed - that is the new octave - which is placed on top of the DO; otherwise one would not have a right direction, it may topple over a little bit.

What is the function of that Kesdjanian body? When I say that it wants to keep the line of the Intellectual of the Soul body straight, it means that the Kesdjanian body's function is to constantly remind one of the direction of His Endlessness. And that is why that Kesdjanian body - the emotional part of a man - plays such a tremendous part in his life, and particularly in the beginning when he starts to work. I've said several times in the beginning there was the wish, not the word; the word came later. In the very beginning a man has a cry for something that is different. He cannot formulate what. He will not know it until he has kept on crying; and gradually out of this cry something starts to formulate which changes his wish into what I've called the potentiality of the effort. Kesdjanian body, as you know, is two-fold in its functions. And that what belongs to the Kesdjanian body and is still and can be claimed by Mother Nature on Earth is only a period of gestation to help the feeling to understand that there is more needed than just a feeling up to its own FA. And that the feeling in itself, sufficient as a triangle of DO-RE-MI, is of course quite all right to satisfy a person when he lives on Earth, but that for him the actual growing out into the Kesdjanian body as SOL-LA-SI is the second triad which is needed for

him to establish a contact with the outside world, in the first place. But the outside world now, being made up of different forms and entities of Life; so that I leave my ordinary contacts of ordinary Earth which belong to my feeling, and belong to the DO-RE-MI of that octave. But then in over-bridging the FA, it is as if at that point of FA, when I see SOL, I realize that SOL is really my first aim. And that for a man, when he wants to grow up, he is reminded that that what he should have is his emotional relationship towards that what is his own life within himself; because that's the meaning of SOL and Kesdjan is one's Magnetic Center. And it is this particular process of going from the surface to one's depth - I said last night - to a central point in which there is no movement, but there is the realization of an aliveness which could go out in any direction from that point, and that the decision to make that direction go upward away from Earth is the beginning of an Individuality.

Taking it now and bringing it back to the diagram, this particular determination at FA is the equivalent of the beginning of DO of the Soul, and the equivalent of the loosening up process of SI-DO of the Physical body. It belongs to that line which starts to divide one area from the other, but the meaning for Kesdjan is that it is a relationship between the other two. That is, on the one hand, this

determination to wish to become an individual has a result in the DO being struck for a Soul, instead of being the equivalent of the end of one's physical life. That is on the one side. On the other side, there is the realization of the SI-Do of the Physical body which, because of the influence exerted by crossing the FA bridge, makes one realize how much one is bound to this Earth. And these are the two things that one has to consider constantly. And inbetween these two, there is this FA of Kesdjan - emotionally as deep as one can make it, becoming, let's say as a result of the wish, as we have said several times, wishing to cross the bridge and the expectation at the end of that bridge in SOL, to meet God's hand; but that that functions then as a neutralizer between the beginning of a Soul, in order to continue one's life after one's death, and on the other hand the realization of the difficulties that are involved which will require a loosening up from that what are the manifestations of a man on Earth.

And there again, you see, there is this work. Something in me has to be receptive to the two potentialities when it affects me, and I am still in a neutral state without being a neutralizing force as yet. It is the result of the realization of my aim, which I have for further growth; and it is also an acknowledgment of the state in which I happen to be on Earth which binds me. And it indicates, by the placing of FA between the two, exactly what ought to be done

at that point. And so now when you put the three bodies together again, you see now how fundamental this point FA has become, because now it is in the direct proximity to the SI-DO of Physical, and to the DO itself of a new octave. And that takes place when a man starts to realize that he has to work on himself, and becomes devoted. The process of getting there is of course left to each person. And many times in a group in answering questions, one must only refer to the DO-RE-MI of the Kerdjanian body. By this I mean that gradually - and we've called that Man Number Four - such a man becomes interested in his own potentialities, and also knows that for himself he cannot do this on his-- on his own. He is dependent on other things outside of himself to help him. He realizes in that state the impossibility of doing it, as it were, with the aid of Mother Nature, because there is a limitation indicated by FA and he cannot overbridge it. And he is in contact with this DO-RE-MI with the ordinary functions of his personality as a thinking and a feeling process. And that even his wish to create at SI is not enough to give him the chance to create at FA something that is like an 'I', that could help him to complete his own octave.

The difficulty for a man when he realizes this, with his devotion to work, is that he has to pray in some way or another; or he has to make contact with the source of his own Life; or he has to make contact with that what is the potentiality of his Soul. Those are three possibilities

which a man must consider. He finds himself with Life within himself and he has to uncover, or find a road towards his Magnetic Center. The other is that he realizes the mortality of his physical body, and he has to find some means by which he can build something else which can then contain his Life. And the third is, that he realizes that he is not alone in this world, and that his real relationship is not only to that what he could become as potentiality, or that what he is already within himself as Magnetic Center, but that he is a part of a totality which is Endless.

These three kind of thoughts all the time should be with a man when he considers himself part of an attempt to understand esoteric knowledge, part of a wish on the part of himself to grow; and that what then becomes predominant in him is the third, which will give him the only way out. You see, the consideration of my potentialities for my Soul are very interesting to have but unless they become actual they don't do me any good. The second one, the realization of bondage, is also very good to know, but simply stating them does not help me at all to loosen them up. And it's only the third one which offers an opportunity of the contact and the introduction of something quite different from what a man is below the line; that is, in the unconscious area. And that he wants to have that kind of contact with a higher form of Being which he then implores to -- to ask him to help him for the purpose of receiving energy. (Did that thing go off?) (Turning of cassette)

What I said last night about the aim which always must be in the background, and during the meeting should be mentioned in some way or other. When one talks about the beginning of Kerdjianian body and the DO-RE-MI, and considers during that particular period what I call 'gestation period of an emotional life,' what what are experiences of oneself in ordinary life which one describes, that what you will bring to a group whenever you may have a question, basing it on that what you have experienced, always with all of that there should be the solution after the DO-RE-MI has been discussed, which is the FA as the next step. And therefore whenever any answer is given in any group it always should refer to that what is meant by FA. FA means - in Kerdjianian language - work on yourself: to make out of Man Four a total man, and to use whatever there is as support for Man Four - which is his ordinary physical body with a few little organs which are functioning in an unconscious way - that this Man Number Four in a gestation process becomes extremely important for the further possible development of himself. But that, together with this, it is not enough that he bases it on his wish to be united with God. Because you see, although that is essential, what takes place when a man is at this FA, and has the realization of bondage, and has also the realization of his potentiality, that then the attempt must be made to make the potentiality actual.

This is why one works, because when that enters now as a thought and the realization that God is not going to help me unless I do something, I move now to the place of

DO - the beginning of the Soul - and I start my Intellectual body by the creation of 'I' functioning regarding that what is physical, and then recording facts which are truthful for me. That of course I am dependent on the wish to have to do this, and even when I say I am engaged in devotion to want to work, it will not have any result as long as the thoughts remain or the realization of my state. The actuality of the attempt I make is the beginning of striking this note DO for the beginning of my Soul. And it is based on that process which the note DO then starts to represent and which we simply call 'work' or 'Partkdolgduty' which includes the DO: Observation, Impartiality and Simultaneity. When that is established there is a possibility, because of these two forces - that is, one belonging to the bondage, the other now belonging to the interest in my potentiality and wishing to make it actual - it will now, between those two, create a condition of something being born in FA. Try to understand how, out of the two, now three will appear and how now the neutral place is going to be used for the neutralizing force. Because with the realization of such things which I consider myself to be in, and bringing them in an Objective sense to a point where I am free from both, which is the result of work, that what now can be born in Kesdjanian body can be linked up with that what is SOL as the next step from FA in Kesdjan. And the birth of what takes place after the period of gestation - as indicated by Man Number 'Four' - is the birth of something coming out of myself in an emotional life

providing the relationship between Man and God. That is the birth that I'm interested in, and that I call 'renaissance.'

You see, renaissance is not the creation of 'I'. The renaissance is much closer to me as a result of something already being in a gestation process, and it is then as a renaissance based on that what is of immediate concern to me, which is SOL of Kerdjianian body. It has not anything to do, at that time, with the formation of Soul; that comes. When the SOL has been struck, the RE of the Intellectual body will follow. But first I have to cross the bridge; and the bridge can be crossed only by the birth within myself which changes the gestation process of feeling into the emotional child. It's a tremendously important time and point and experience. And many times certain experiences that one has, indicating that there is quite definitely such a desire as force wishing to unite with something higher - which of course is underlying any attempt of a mystic to become One with God - but for an ordinary person it means for him the beginning of a new life in which then the realization that it is constantly fed by the two forces which I've mentioned before - the realization of the potentiality and the realization of the bondage - that then my Kerdjianian body starts to grow.

The process you understand now, first the DO-RE-MI, then the realization of those two other forces which puzzles me, because I don't know what to do about it. The the cry wishing for Light which is heard by the DO of my Soul beginning,

and then the devotion becoming actual in the wish to apply what I know, and I call this work. And as a result of this, the realization of something being born within me which will carry me over the bridge, from the unconscious area into the Conscious one. I wouldn't say that after that it is clear sailing, because it never will be like that; but it is very necessary to understand that in the seriousness and the honesty of yourself regarding work, it is so important that you have that new Life. And that many of the experiences which you might have in crossing the bridge may not be entirely in relation to the DO of an Intellectual body, and fulfill the demands of the Observation process - the three-fold requirement - but for oneself it gives you the strength to wish to continue to walk on that bridge regardless. You're not questioning your experience if they fit actually or not, you're interested in the recognition of a new life for yourself, and this is what should become more and more stimulated. It should be much more in a group as a whole. It should give an emotional quality which can be communicated to anyone participating in such a group, that they start to feel each other's Life. Because that is what happens in devotion: One starts to change the recognition of oneself and introduces now a much wider concept in which Life of all kinds will have to find a place; and of course, you might now say, because of the bondage which I still know exists, it has to be restricted in the beginning to the forms of Life which are right near me. It is also restricted to that what I am in

my relationships towards other people. But you see this primarily comes from the first relationship which I call 'private' regarding the totality of all things existing; and then it takes on two directions which I call 'personal' and then the one after that 'professional'. Those are the two directions where I start with my emotional postures to make known to other forms of Life that something in me is alive to which I am devoted.

I've talked many times about this, lack of fear, this desire to Be what one is and not to hide, to be honest about the attempts you make to become more spiritual, to really have no fear whatsoever to confess that you are in search of something, and that you hope to find God at the end of the bridge. That you are constantly, whenever there is a chance that it can be received in the right way, and that it is not throwing pearls for swine, that certainly you can throw pearls for those who could be affected and who could deserve it; and that there has to be much more self-respect within yourself that you dare to confess that you're interested in something of that kind which you call your inner Life. This you don't have. You hide still. There's no expression on your face. Every once in a while it is the same and the same, and then sometimes you're even ashamed of using and mentioning the word Gurdjieff. Don't let that happen, because it-- when it does, it prevents you from the development of your emotional life. And that is, as you now know, the crux of the matter. Your physical center is not helping you;

your intellect only gives you a little light and that's all. But the real way by which one can proceed is to throw out a line towards infinity, attaching it to an imaginary pole which goes up to Heaven. That is, you might say, like a trick as if you make a rope stand up without being attached up on the top, and it's a little trick that you see every once in a while in India. I go for that, you might say -- I go through the impossible. But you see, with devotion I'm not concerned about that, and with devotion I become actually part of something else, and what I consider as an emotional quality of myself, I wish to share with others on the basis of that emotional quality, and not lowering it, not to 'bla-bla' about work. But say very simply what is there and listen to someone who might tell you about the same thing.

This is really what I want to say. We wish a group. We want to work. We want to understand not only what to do, what is a prescription for work - it goes without saying that we want to know that. It also goes without saying that I want it for myself when I'm serious about my life. But the next thing is relationships between us. That what is needed is caring for each other, and you don't enter into other people's lives as yet, not sufficiently, as far as I can see. You still remain selfish, self-centered; and I'm not saying this for those where the shoe may not or may fit. You consider it how much of the actuality of an emotional state starts to flow over when you have dealings of a personal or professional kind with other people in a group; and when

there should be the realization for all of us that we are on that kind of a bridge where the language is only emotional, not physical and not intellectual. That what is needed in answering is a relationship on an emotional basis so that the other, whoever asked a question, feels that you care to give such a person an answer - even if you don't know exactly, even if you stammer a little bit - but your intention has to be such that a person is touched by your wish, and that even with the impossibility of explaining it completely, there has to flow over such desire that you want that person to know and to share in what you happen to know. And then perhaps in that kind of a communication there is actually a 'vita nuova'. Because this is a newness in the relationship which I think you have to make. It is not natural at all. It is the consideration of someone else next to you, on a different kind of a basis than gossip or criticism, or hate and jealousy. It's quite different. I don't want to call it love for someone, I simply say 'care for a person who works'. When you make such attempts, and don't be too critical when that is perhaps not exactly the way you feel it ought to be expressed - what difference does it make? I've said many times, 'what difference does it make if you understand everything that I happen to tell you?' After all, I talk for an hour and a half or so, about a variety of things that, of course, can go in through one ear and leave you through the other ear. Again I say, what is the difference if you can remember exactly how I said what? Sometimes it's useful. But what

has to be touched in your-- your heart, something that has to do with your life, something that you must know also that I can understand, because I'm alive with such ideas and I know that these ideas can give me more and more life if I become devoted to them, and because of that a result of a meeting is only how you go home at that time when I say goodnight. That then you feel: what is it that I must now do? You know what to do, but what is it that you need for doing? A relationship with a higher level of being, a realization of-- that new life should be with you, a realization that ordinary life need not continue right after you leave the door. That when you drive home or when you sit in the car afterwards, that your time and your energy is not taken up immediately by telling this and that and so-and-so, and whatever. Can you afford to be quiet sometimes with yourself? Can you just let someone else talk a little bit and then tell that person, "Shut up please, I have something else, there is something else in me."

How do you think we left Gurdjieff? When after several hours and deep into the night and the early morning, some of us still being around trying to find out a little bit more what we could, after having had a meal with him and sitting, and perhaps talking a little, and perhaps he not talking, and we sitting and waiting and hoping and hoping, and maybe Gurdjieff may have been tired or sleepy and then the term was 'Now you go five points.' And that was the clue. 'After that, "yes, Mr. Gurdjieff. Goodnight, Mr. Gurdjieff." And all that was

needed was to collect the garbage out of the manufactured kitchen from a bathroom, and to go down the elevator of the Wellington Hotel and to put it downstairs in the cellar, and then come back to see if everything was all right. And all of us - there were not so many, just a few, maybe seven or eight - we went back home somewhere, perhaps even, having a room at the Wellington Hotel to be near, to see that nothing would be lost, because you never can tell when he might say certain things that were important. And then to go to sleep under the influence, 'what did he say really? How did he say it? What does it mean for me? How can I take something for my life out of what we have talked about tonight?' This is your feeling that tells you that, even if you formulate it with a few words. And I hate it so often that when a meeting is over and there we are, 'bla-bla' already; already even before I say goodnight you're already ready to go. You sit, you-- you're ready, yes, anticipate that finally I will say goodnight and then bang, bang, bang, there go the cassettes and that is sure, now the meeting is over, now I can go home, and then. . . Have you lost your feeling? Has the feeling during an evening become a little emotional? Has there been a little bit of the realization of the necessity and the sanctity of what we talk about, when one talks about one's Soul, about one's inner Life? God knows we don't talk so much about it, and He knows also how often in professional or even personal life, we keep on repeating the same God-damned thing all the time without introducing

anything new. And we talk now about something new and different, to be reminded of your task, because I call it a task. I want you to understand that it is a task of a human being, simply because he happens to be born, because he happens to be here and take a responsibility, because he happens to accept himself as he is without having had anything to do with his birth. But he is here because he has life. That's what gives him the responsibility to protect it. The question that you breathe means you have already accepted it, otherwise you would have refused at an early age to breathe, because you didn't want this world. You're in it, and it's your fault you're in it. Don't blame anything else.

I do not know if it would have been possible to choke yourself when you realize sometimes where you are. I know states in which one says, 'How can I continue with this life here, with me the way I am?' And still I don't choke myself as yet, because I still hope. Whenever there is that kind of a hope I keep on breathing, and with the breathing maybe I keep on looking around, and I still have sense organs to satisfy and a little bit of a maintenance of my body, and a hope that when I fall asleep physically that I will - through a little hibernation - wake up and can continue; without being cynical I almost said, can continue to remain unconscious.

Sometimes, you know, at these kind of meetings, you must understand that I put a pin on your nose. And there is no other question that is important, to take the place of your

own question: what value has Work for me? And that I simply remind you that, having been exposed to the ideas of Gurdjieff, that you just cannot just let it go as if nothing has happened, but that it is required by your own Conscience that you pay attention, that you are honest and serious, sincere about paying attention, that you consider yourself. That you know that something is demanded of you, and that perhaps you will be able to give it - small maybe, who knows how little; but let it be little, but provided it is positive; and not to be ashamed; and dare to show it to each other when you work together, without being conceited; but perhaps that it is possible, every once in a while to say, when you look at someone, 'There goes an honest man. He wishes to find himself.'

It is Saturday. Tomorrow a Work day. Make it a good day. So often now I tell you, I beg you, because I will not be able to say it so often anymore - you know, there will be a period when I will stop meetings. I will tell you about it when the time is there, I've warned you enough, I will keep on telling you. And for that reason I say 'I beg you' with all the force that is in my heart and my wish for your Life, really to become an understanding - I call it the two forces which will affect you - one the angel on your right shoulder telling you that you could become a man; the other a little devil telling you all the time, "Don't be so sure. Look how bound you are. Why settle for something unknown? Look at all the treasures of the world. I can give it to you. All

you have to do is to climb on top of the temple to satisfy a little religiousness as far as the rest of the community is concerned. But then just look around, look at that panorama, look at all the beautiful things still in store for you, particularly you who are so young and still would want to have this and that as experience." And inbetween is your head with the brain, and inbetween your shoulders is your heart with a wish. And from your heart your emotions, having just arrived from your solar plexus and having left the state of feeling, wish now for more Light and try to make a road from your heart to your brain through your neck. And don't obstruct it by a tightness in your shoulders. Keep on being flexible, allow it to come up, because the wish of that kind of emotion is to reach even further than your brain, but it will take your brain along on its way towards God. Such a wish, I wish for you. I hope you can pray for it. I hope you will understand in prayer why you should really pray.

I hope to see you tomorrow. Goodnight, all of you.
Goodnight.

END TAPE

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